UNITY

The Unitarian

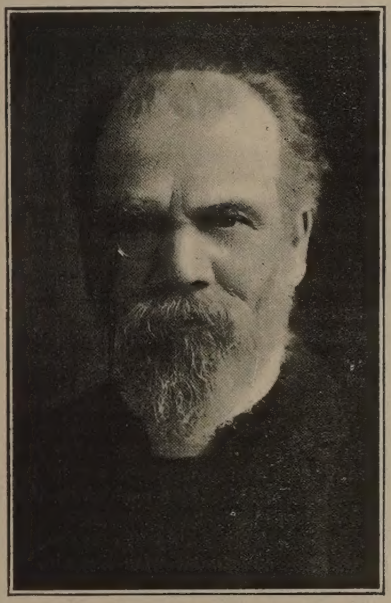
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 82. [Vol. VII.—7.] July, 1910. ONE PENNY.



Rev. JAMES C. STREET,

PRESIDENT, MISSIONARY CONFERENCE.

Born Nottingham, 1832; eldest son of a Methodist New Connexion local preacher, who died young; received his early education at the High Pavement Day School, went to work before he was ten years old, had a toilsome and strenuous youth, mother being left to struggle with a young family; rose to be leader in a business firm before he was twenty-two; was Sunday School teacher, lay-preacher, secretary of Nottingham People's Hall, active literary worker. At the age of twenty-four he was a widower with one son (now the Rev. C. J. Street, M.A., LL.B., Sheffield), when he turned his thoughts towards the ministry; became one of the early students, Unitarian Home Missionary Board (now College), Manchester, 1857; after college, he was superintendent missionary for the Manchester District, 1860-1863, reviving dying churches and establishing new ones; Minister at Newcastle-on-Tyne, 1863-1870; Belfast, Second Congregation, 1871 1889; Northampton, 1890-1; Birmingham, Church of the Saviour (George Dawson's), 1891-5; Shrewsbury, 1897-1908; now minister emeritus, Shrewsbury. Mr. Street has been a most zealous missionary propagandist of Unitarianism, an able lecturer and platform speaker, and an eloquent preacher. He has drawn crowded congregations, notably in Belfast. His ministry at Newcastle is memorable as creating an epoch of active missionary effort in Northumberland and Durham. In his early Manchester years he compiled a hymn book with Dr. J. R. Beard; he is author of books, "Kester Lane," "Winter Travels in Sunny Climes," a volume of "Popular Addresses," and some theological tracts. He has ever been Radical in politics, an active temperance and social reformer, and is a vegetarian. He has rendered strenuous and effective service to the Unitarian denomination for over 50 years, and is now the Jubilee President of the Missionary Conference, a body of ministers established mainly through his efforts in 1860. Two of his sons are Unitarian ministers, the Rev. Sydney H. Street, B.A., Garston, Liverpool, and Rev. C. J. Street, already mentioned. At the ripe age of 78 years he is still an orator and a popular preacher. His many friends will rejoice if, by husbanding his strength, his personal gifts and ripe experience may yet for some years continue to guide and help in the service of God and man in the life that now is.

The Plymouth Congregation have presented Rev. J. H. Belcher with a purse of gold at bidding him farewell.

Open-air meetings for the exposition of the Unitarian Faith have been held at Ashton-under-Lyne and at Attercliffe, Sheffield.

Attention should be called to the appeal of the U.H.M. College, for its Jubilee Fund, and to the annual Garden Party (see advertisement).

Just recently two famous Unitarian women passed their birthdays at a great age: Florence Nightingale in England, 93, and Julia Ward Howe in America, 91. In the same week as her birthday, Mrs. Howe stood before a committee pleading for the provision of pure milk for the babies of Boston.

PLEASE NOTE: Editor's New Address—"Dovestone," Denton Road, GORTON, Manchester.

Backbone.

When you see a fellow mortal
Without fixed and fearless views,
Hanging on the skirts of others,
Walking in their cast-off shoes,
Bowing low to wealth and favour,
With abject and covered head,
Ready to retract or waver,
Willing to be turned or led;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
Than this—backbone.

When you see a Theologian
Hugging close some ugly creed,
Fearing to reject or question
Dogmas which his priest may read;
Holding back all noble feeling,
Choking down each manly view,
Caring more for forms and symbols
Than to know the Good and True;
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow—
Just the things which his must lack.
A stronger word
Was never heard
Than this—backbone. —Anon.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER III.

A very great change had come over Joe. And it was a change for the better. Ever since the rescue of that child his thoughts seemed to have taken a higher turn. Not that his thinking was really low and mean before, but he was careless of his appearance and seemed to be deficient in self-respect. His clothes were untidy. He did not mind going about in a somewhat ragged coat, and carried himself with a sort of hang-dog look.

But now that was altered. Those who knew him well had noticed the change. They little guessed how it had come about.

It was in this way. Joe had a dream, and though he had no superstitious belief in dreams, this one impressed him very powerfully. It was perhaps a week after the rescue of the child. He was passing by the cottage where the child lived, and the mother called to him.

"Will you not come in, Mr. Simmons and have a look at my little Nannie?"

So he went in, and little Nannie was asleep on a sofa. There she lay the picture of innocent beauty. The mother took him close to the child, and then she said, with something like tears in her eyes and pride in her voice:

"There, Mr. Simmons, is the little jewel you saved for me. Isn't she like a pretty flower? Whatever should I have done if it had not been for you? My heart would have broken."

Joe looked down into Nannie's face. Her cheeks were the colour of roses, and her hair like shining gold. How beautiful! thought he; and strangely enough for him there flashed across his mind the words uttered long ago: "Of such is the kingdom of heaven." And as he was looking the child suddenly opened her eyes full upon him. Those eyes of deep blue.

"Ah, she is awake," exclaimed the mother. "Nannie looks upon her saviour."

"What?" exclaimed Joe.

"Yes, her saviour; you are her saviour."

"Don't talk like that, Mrs. Fletcher, you startle me. I think I must say 'Good morning,' for I must be going."

Those blue eyes haunted him. What an idea, the mother calling him a "saviour." That night as he lay on his bed the face of little Nannie was as clear to his mind as ever. Never had a little thing so impressed him before. He began to feel that a new stamp of character had been given to him, and that he was considered to have done a high and noble deed. If so, then he must try and live up to his new character.

And in his sleep such thoughts wove themselves into a beautiful vision:

His room was all aglow with radiant light.

Into the radiance there came walking a noble Presence in the form of a man, on whose face there was gentleness and the strength of a mighty love.

This gentle man was leading a child by the hand; and the child was Nannie.

As Joe gazed upon them they approached him.

The gentle man came near with Nannie.

"Little one,' said the Presence, leading Nannie to Joe. "Look upon this good man. He saved you. Love him. Trust him. His heart is kind and good."

Then the Presence—that Man that was so gentle and yet so strong—turned to Joe, and looked sweetly into his face, and said:

"My good brother. This little child will remember you. When she is older she will think you are a noble man. And you will not disappoint her. You will be so good and so noble that she will not be deceived. You will be as good as she thinks you; and you will not do anything that will make her ashamed of the man who saved her. Will you not, my brother?"

And in the vision Joe felt himself bow his head, a sense of unworthiness in his heart that such things could be said of him. And he felt a warm hand steal into his; for the strong and gentle one had taken his hand and said to him:

"Let us clasp hands my brother. It does my heart good to take the hand of a good man. You

are my friend because you are the friend of this little one."

Then Joe bowed his head in deeper humility than before; and while his head was bent he felt a kiss upon his forehead. He looked up and it was Nannie's kiss. There were her lovely blue eyes looking straight into his, and she put her little arms around his neck.

Then he awoke.

(To be continued).

The Model Church of Philadelphia.

My name is Jonas Bennion. I was taught the trade of tinplate-worker; men in that trade as a rule are not noted for very religious lives, but I was always seriously inclined. I had thought much about the importance of life itself, and in my life I tried to recognise the Fatherhood of God and Brotherhood of Man. Those are merely ideas with many people, but to me they meant life. I had been brought up a Wesleyan, and at the end of my apprenticeship I was converted, and associated with other young converts. It struck me that there was a difference between one and another of them and me, and I could not understand how they could be converted as they said, and yet ignore the essential duties of a Christian; but I also found out that they made very little effort to discover what those duties were; indeed, although they had much to say about what the Bible enjoined, the majority of them did not understand the Scriptures they professed to believe. This set me thinking seriously about becoming a preacher. I thought what a good thing it would be if I gave myself to the thorough study and teaching of the gospel of Jesus Christ, for I felt that in that gospel was the eternal life, and if people could be shown its practical nature, instead of uttering pious expressions and quoting passages of Scripture as a sort of charm, they would live truer lives. Therefore, as soon as my time was out I went in search of a journeyman's place, so that I might in a few years, possibly, save enough money to provide expenses at college, thinking, of course, that it was necessary to have college training.

On the morning of the second day, which was Sabbath, I came nigh to a large town, and as I had walked all the previous day and night, and the heat being great, I laid upon the grass by the wayside to rest, and I fell asleep. I seemed scarcely to have had more than the forty winks, when I heard a voice calling, and I looked up, and there was a man who seemed as if he had come from the adjoining town. He beckoned me to come, and although he was an entire stranger to me there was such a safe look in his face, and a sympathy that I couldn't avoid, I arose at once and went towards him. I just came on a look-out expedition, said he, and here I find you asleep and quite worn out with what I suppose was a long tramp, and I daresay you are the wrong side of breakfast too. Come with me, my friend. "Are you on the Look-out Committee of your Church?" I asked, for in our own Church we had such a committee. No, he replied, we have no such committee; when we had, only the committee did any looking out, but now we all do it, and it's much better."

As we walked along together I told him that I was a tinplate-worker tramping the country in search of employment, how far I had come, what hopes I entertained, and many other particulars which I never intended to tell about, but somehow they got out. After entering the town we turned down a side street, through an avenue of trees, and passed through the gates of what I supposed was a gentleman's mansion, but to my surprise it was the Church of Philadelphia; I had never heard before of such a name for a church, except in the Bible, and that I took to be merely the name of a place. "What does it mean?" I asked. "Brotherly Love," said my new friend. Inside the gates were a lawn, shrubs, flowers, trees, and at the end of a serpentine path a building. It was a sort of enclosure like a small town park; the people were walking up very leisurely and standing about, some with musical instruments, some with music books and hymn books. They even began to sing, some inside and others outside. As I went amongst them they greeted me kindly, not seeming to take any notice of my shabby working garments, but one of them asked me if I should like a wash and brush-up, and on my replying took me to a bathroom, where I thoroughly refreshed the outer man, and brushed my clothes and boots. On emerging I saw to my delight a nice breakfast had been prepared for me, and whilst I was partaking of it, one, whom I supposed the minister, came in and chatted with me. He was a kind looking old man, and we were immediately the best of friends. He talked about many things, not particularly religious things, and yet when I think of it they could not have been irreligious. I'll tell you what he did not ask me: if I was saved; if I had made my peace with God; if I had joined any Church; if I had attended a place of worship before; if I read the Bible, etc. But one thing came out of it, at least I think it was the minister who worked it. Before the morning was gone an employer of labour in my trade came to me and gave me his card, asking me to give him a call. But I said to the minister, I am afraid we're keeping the service waiting. Not at all, he said, it has been going half-an-hour or more.

(To be concluded in next issue).

The annual meeting of the Yorkshire Unitarian Union was held at Wakefield, when Rev. Matthew R Scott was preacher, and Rev. Joseph Wood delivered an address on the Circuit System.

Miss Mary Dendy, Manchester, has received the honorary M.A. degree from the Manchester University in recognition of her distinguished services to the cause of education.

Home Circle.

Heaven: What is it?

When I say, "Our Father,"
It seems so far to pray,
To think of heaven up yonder;
I can but turn and say:
"Dear Father, close beside me,
I feel Thee dimly near,
In every face that loves me,
In each kind word I hear."

—W. C. Gannett.

Ah! what is Heaven? Is it a place up above the sky? The word itself means—the sky, that which is lifted up, or heaved above us. So it is quite evident that when the word "Heaven" first came into use it was thought of as the sky over our heads. Isaiah says: "The rain cometh down, and the snow from heaven," meaning, from the sky. But is that really what heaven means to you? It is much more than that. What is it? Where is it?

"There is a happy land,
Far, far away;
Where saints in glory stand,
Bright, bright as day."

Is that what you think of it—"a happy land, far, far away?" Is it

"Beautiful Zion, built above,
Beautiful City that I love"—?

In that sweet song, "I hear thee speak of a better land," it is said to be "beyond the clouds, and beyond the tomb." If so, it is up above, in or beyond the sky. Yet if heaven is there only, it is quite out of our reach while we live on earth. We can look up to it, and it is good that we should look up. But must we wait for heaven till we leave the earth? If it is "beyond the tomb" it would seem that we cannot know heaven till after we die. Is that so? Is that what you think? Is heaven so "far, far away?" There is a hymn in our Sunday School hymn-book which begins:

"For ever with the Lord,"

in which we are told that every day that passes with us on earth is

"A day's march nearer home"—

that home by which is meant heaven, the "Father's house on high"—"Home of my soul." So it seems from those words that here on earth we are yet far from heaven, that we are not at home, and that we are in a foreign land.

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

And yet this world is sweet and beautiful. We love it. It is a home to us. God made it for us. It is where we first found our mothers and fathers, our brothers and sisters. It does not seem like a foreign land. It is heaven to many, and though it is worse than heaven to some, that may not be due to this world as God made it, but it may be the result of our making. Jesus spoke often of heaven: "The kingdom of heaven," and used that phrase with the same meaning as "the kingdom of God"; and of this he said: "The kingdom of God cometh not with observation: neither shall they say, "Lo, here! or there! for lo, the kingdom of God is within you" (Luke xvii., 20-1). It is clear then that Jesus teaches (1) that it is not a place or a locality that can be found here or there by looking for it; (2) that it is a condition within the human soul; and therefore (3) that it is here and now on earth in human souls; and consequently (4) that it is not far away, and we are not in a foreign land, but that it is just anywhere that the right condition exists in the hearts and minds of men and women and boys and girls on earth. So heaven is only above us and beyond us in the sense of it being high and noble when we are not high and noble in our thoughts and feelings. It is a condition of spiritual elevation which may be in us anywhere. If we have it in our hearts and lives in good and right thoughts and feelings we carry it about with us wherever we go. A place is heaven only because beings carrying heaven within them make it so. John Milton said:

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

THE DYING CHILD.

This teaching of Jesus, and these words of Milton are true of this world, and in any world; of this life, and of life beyond the grave. Heaven is where love is, where goodness is.

A sorrowing mother was trying to soothe her dying child by talking about heaven. She spoke of its glory and brightness, of the shining faces of sweet angels; but presently the voice of her little one stopped her by saying: "I should not like to be there, mother, for the light hurts my eyes."

Then she changed her word picture, and spoke of the heavenly music, of the strains from heavenly harps, of beautiful voices mingling as the sounds of many waters, of the grand new song before the heavenly Throne; but the child said: "Oh, mother, I cannot bear any noise at all."

Then grieved and disappointed at her failure to speak words of comfort, she took her little one from its bed of pain, and folded it in her arms with all the tenderness of a mother's love; and the little sufferer lay there, nearest to all it loved best in all the world, conscious only as its life ebbed away of the nearness of love and care, and the child whispered:

"Mother, if Heaven is like this, may Jesus take me there!"

Night and Rest.

The shades of evening fall,
The sun sinks in the west;
The gathering darkness spreads for all,
Heaven's canopy of rest.

The orbs that deck the sky,
Proclaim a Father's love;
He sends His blessings from on high,
To raise our thoughts above.

The night for rest is given,
When human cares are furled,
And all the starry hosts of heaven,
Look on a sleeping world.

We thank Him for the rest,
Which night to night He gives,
E'en in our slumbers we are blest;
His love for ever lives.

—John Fox.

The Missionary Conference.

There are many Unitarians who do not know what the Missionary Conference is. It is desirable, therefore, now that it is in its Jubilee year that some account of it should be given. Such may rightly be issued when the fiftieth annual report to the Jubilee Conference, June 30th, is due.

The Conference is a body of Unitarian ministers established in 1860 mainly to bring together once a year the old students of the Unitarian Home Missionary Board (now College). The Revs. Dr. J. R. Beard, W. Gaskell, M.A., James C. Street, and other old students were principally responsible for its inauguaration, Mr. Street being its first secretary. Its membership has not been limited to ministers trained in the U.H.M. College, but is open to all Unitarian ministers who desire to belong to it. It has about 120 members on its roll, and is the largest missionary organisation of Unitarian ministers in existence in the United Kingdom. It is an Association not merely for fellowship and conference, but "for the promotion and encouragement of missionary labours for the spread of Liberal Christianity."

In the course of its history it has done no small amount of missionary work. By holding Unitarian services at seaside places it has initiated churches at Blackpool, Southport, Douglas, and Scarborough; held services at Ramsey and Port St. Mary, I.O.M., Llandudno, Colwyn Bay, Rhyl, North Wales, Windermere, Barrow-in-Furness, and other places; and started churches at Carlisle and Droylsden. This Conference also initiated the Ministerial Fellowship, which is now a very effective mutual aid society; and the Unitarian Van Mission was begun and carried on by its committee until that work was taken over by the British and Foreign Unitarian Association. Latterly the Conference has carried out very successfully public week-night lectures in Douglas during the winter, supplied voluntary speakers for propaganda meetings in the open air in the summer at various places, including Burslem, Tunstall, Ashton-under-Lyne, Chesham (Bury); and organised joint meetings of Unitarian of neighbouring churches for district fellowship and the promotion of missionary zeal which have been held at centres to encourage a new or struggling church, as for instance a joint rally at Nelson, and another at Middleton. A few years ago, too, the Conference published a Holiday Guide to Unitarian Churches in places of holiday resort.

This missionary work has been assisted from the funds of the British and Foreign Unitarian Association. As the members of the Conference are all or mostly subscribers to the B. and F. U. A. it follows that the two bodies work in full sympathy and in close co-operation with each other.

With the advent of the Conference Jubilee a new era of its missionary activity is being inaugurated. The President of the Conference for the Jubilee year is very appropriately a founder and its first secretary, the Rev. James C. Street, of Shrewsbury. This venerable worker and leader has raised a special Jubilee Fund by personal appeal, which is to be used to assist in more active missionary propaganda. The affairs of the Conference are managed by its members through an executive committee and officers elected at the annual meeting, to which meeting is rendered a report of work done, and an audited statement of accounts. The committee meet once a month at the Memorial Hall, Manchester, where the annual Conference is always held on the Thursday in the College Examination week, which may be the last Thursday in June (as this year), or as is usual, the first Thursday in July.

Amongst the missionary agencies of Unitarians the Missionary Conference is by no means an unimportant or an insignificant body, and though too little known at present it is likely to be much more heard of in the time to come.

The annual meeting of the London District Unitarian Society at Essex Hall, May 25th, was most encouraging. A splendid year's successful operations was reported, and it is evident that a live district minister has made a great difference for the better.

The Van Mission work in Scotland, Lancashire, Durham, and in the London District has been continued with good results.

The Editor of the "Unitarian Monthly" had a series of particularly successful meetings at Stockton-on-Tees, such as will make the Van visit long remembered by orthodox and heterodox alike.

The Rev. Dr. Cressey at Ilford has ably defended the spirituality of the Unitarian movement in reply to a statement from Rev. R. J. Campbell, M.A.

The Mayor of Lancaster received the Unitarians of the North Lancashire and Westmoreland Association at the Town Hall, Lancaster, June 5th.

Central Postal Mission and Unitarian Workers' Union.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:

Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell. Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Scattered Unitarians & Struggling Churches

(How to link together scattered Unitarians and aid struggling causes*)

By Rev. H. FISHER SHORT.

These two problems have been dealt with so frequently that one is inevitably compelled to traverse familiar paths and reiterate thread-bare suggestions. Happily, and alas unhappily, the suggestions are not hackneyed from frequent adoption: though dental platitudes, they are not pragmatic failures. Hence they are here repeated in the hope that some of them may yet be put to serious test.

How can we link together scattered Unitarians?

By scattered Unitarians I mean Unitarians living in districts where there are no Unitarian Churches, and especially sympathetic correspondents of the Postal Mission. My first suggestion is that they be grouped in counties and then put in correspondence with each other. Doubtless some of them would welcome the idea of comparing notes concerning their reading and thinking on theological questions. In counties where they are sufficiently numerous a manuscript magazine would prove a useful link. It could be edited from the C.P.M. or a branch in the neighbourhood, original or selected papers could be invited, and the series reviewed by the editor.

Where several lived in the same town or village a Reading Circle might be started; but instead of leaving the readers to organize themselves it ought to be possible to send a postal missionary, or a minister living within reach, to attend the first meeting to advise, and afterwards pay periodical visits. To prevent the circle from becoming a mere debating class, I would have the meetings opened with bright little devotional service. As an alternative to the Reading Circle, or in addition to it, where possible, I would enlist the sympathy of ministers in the district and get them to hold a monthly or quarterly cottage or drawing-room service. If they could take with them two or three singers and helpers, so much the better. And if some heart were put into the work the cottage meeting might in time become a church.

In the summer-time, picnics could be organized. If a dozen enthusiasts from a church would visit the scattered ones at a convenient centre on one or two Saturday afternoons some strong links of sympathy and comradeship would soon be forged. Then the churches might further link them up by meetings and social gatherings in the winter—not promiscuously, but by definite arrangement. They might even hold receptions for the express purpose of mutual association.

The Van Mission ought to prove a valuable linking agency. The missioners could be provided with the names and addresses of scattered correspondents, so that, where possible, friendly visits could be paid, or invitations to the meetings be sent. A sympathetic chat by the fireside or in the Van would be warmly appreciated by many a lonely Unitarian and would cheer him in his isolation.

These are a few of the ways scattered Unitarians might be linked together and linked up. There is nothing new or startling about them, I confess, but if they were tried with willingness and enthusiasm I am confident a splendid work would be effected.

(To be continued in next issue).

* Notes of an Address given at the Annual Meeting of Central Postal Mission and Unitarian Workers' Union on May 19th, 1910.

Rev. W. E. Addis, M.A., once Roman Catholic, and then Unitarian Minister at Nottingham, has resigned his Tutorship at Manchester College, Oxford, having been presented to the living of All Saints with Holy Trinity, Knightsbridge.

The Spring Conference of the Northumberland and Durham Unitarian Association was held at Stockton on May 30th, when the Rev. W. H. Lambelle's paper on "The Position and Function of the Church" was read and discussed.

Professor Goldwin Smith, once Regius Professor of History in the University of Oxford, and a writer and educational reformer of great influence, died at Toronto, Canada, Tuesday, June 7th. He was a warm supporter of the Toronto Unitarian Church, and was Unitarian in theology.

The Rev. Henry Williamson, of Dundee, has been representing British Unitarianism at the annual meetings of the American Unitarian Association at Boston, Mass., U.S.A.

There are 18 Unitarian members of the House of Commons.

The Rev. Dr. Foat, Unitarian Minister, Richmond, Surrey, has resigned his official position in the League of Progressive Thought and Social Service—now the Liberal Christian League—because of its exclusiveness.

Bradford Unitarian Church has been badly damaged by lightning.

The Rev. J. A. Shaw, M.A., has been defending Unitarianism bravely at Wolverhampton and drawing crowded congregations.

The National Unitarian Temperance Association.

AN APPEAL BY W. R. MARSHALL.

Founded in 1893 as the Essex Hall Temperance Association to affiliate and strengthen Bands of Hope and Temperance Societies and for the general promotion of temperance work, the Association has just issued its 17th Annual Report. IT NEEDS YOUR HELP. The Executive is not committed to any definite educational or legislative policy. Open to inspiration from every scientific fact or economic experience the officers try to use these facts wisely and effectively in their endeavour to reduce intemperance and its attendant ills and to promote strong, healthy, vigorous, national life. THEY SEEK YOUR HELP. The branches of work at present actively developed are:—

1. Preparation and publication of tracts—powder and shot for the worker; loan of books and lantern slides; using the facilities of the Press for address, appeal, article and report.
2. Assistance to societies in many ways—by publishing hymn-books, hymn-sheets; distributing leaflets; selling "Young Days" at reduced price; organising a list of speakers, etc.
3. Organisation of public meetings and co-operation with other national temperance societies in the world struggle with a common foe.

In a word, the officers try to keep the temperance flag flying over Unitarian Churches and appeal constantly to Unitarian ministers and Sunday School superintendents to show serious regard to temperance questions, to preach temperance sermons, to give temperance lessons, to address local conferences and to make every effort that the citizens of to-morrow may be better physically, morally, spiritually than are those of to-day.

THE ASSOCIATION NEEDS MORE MONEY IN ORDER THAT ITS WORK MAY BE DONE MORE EFFECTIVELY AND THE SPHERE OF ITS OPERATIONS EXTENDED.

At present there are less than 250 members. Some are (a) abstainers; they subscribe not less than 1s. a year. Others are (b) honorary members who, not being abstainers, yet sympathise with temperance work, and pay an annual subscription of not less than 2s. 6d. There must be many such before whose notice the aims and objects of the Association have not come. Surely Unitarians cannot afford to ignore a subject which is vitally connected with the welfare of humanity. Here is a set of problems touching healthy life at many points; and Unitarians place conduct and character before creed; "IS IT NOTHING TO YOU?"

How you may help—

1. Each member might secure at least one other member; a slight personal effort would accomplish much.
2. Write to the Organising Secretary giving name and particulars of a Band of Hope or Temperance Society you know; every such society should affiliate (there are about 100 such societies, but only 73 are affiliated) and pay at least 1s. annually. There are many compensating advantages.
3. Introduce this appeal to the Unitarian minister with whom you are acquainted; all are not members.
4. Earnestly urge the isolated Unitarian to make a small contribution to the funds. There is a "Church of the unattached"—let the N.U.T.A. be the temperance society of the unattached.
5. Write for a free parcel of tracts and distribute them to the best advantage; the organising secretary has over 20,000 in hand.
6. Ask the Sunday School superintendent to devote some lessons to temperance.
7. Introduce the question to the programmes of conferences.
8. Ask the minister to preach a temperance sermon on Temperance Sunday, November 13th, 1910.

With a small purse the Association has done much. More money is needed and of it the officers can make a fruitful use. Contributions may be sent to the Honorary Treasurer, Mr. A. W. Harris, 53, Lowden Road, Herne Hill, S.E., and any helpful information or suggestions to the Organising Secretary, 31, Birkhall Road, Catford, S.E.

What is Unitarianism?

Professor Bonet-Maury, D.D., enumerates the elements of Unitarian Christianity as follows:—

"English Unitarians have reserved to God alone the tribute of their addresses in prayer."

"Christ, in their eyes, is the supreme revealer of the truths essential to salvation, and the living word of God; . . . but he never claimed the worship reserved to the Father, who is the only true God."

"Man is truly free and responsible before God; not a slave of sin, incapable of doing any good—an immortal soul of divine extraction . . . in another life treated in accordance with his moral efforts, not according to his dogmatic opinions."

"The Bible is the treasure which contains the revelations of God . . . but . . . must be supplemented by the revelations of God in nature, in history, and in conscience."

"Such are the principal elements of the Unitarian Christianity held in the seventeenth century by Bidle, Milton, Locke; by Newton, Priestley, and Lindsey in the eighteenth century; and in the nineteenth by Channing, Martineau, and Parker."—("Early Sources of English Unitarianism," pp. 19-20).

Literature.

"Rudolf Eucken's Philosophy of Life," by W. R. Boyce Gibson. Second Edition. 3/6 net, by post 3/9. Adam and Charles Black, 4, Soho Square, London, W.

"Before the Great Pillage"—with other Miscellanies—by Augustus Jessop, D.D., 3/6; "Ballads of a Cheechako," by Robert W. Service, 3/6 net. T. Fisher Unwin, 1, Adelphi Terrace, London, W.C.

"Historical Sketch of the N. and E. Lancashire Unitarian Mission, and its Affiliated Churches, 1859-1909," edited by R. Travers Herford and E. D. Priestley Evans, 1/- net. Fletcher and Speight, Union Buildings, Fleet Street, Bury.

"Prayers by Theodore Parker," 1/- net; "Theodore Parker, a Latter Day Teacher," by R. A. Armstrong, 2d. British and Foreign Unitarian Association, Essex Hall, London, W.C.

It is important that every person should have a philosophy of life. And one way of getting a clear working philosophy for oneself is to know something of that which is a guide for others. In Mr. Boyce Gibson's lectures on Rudolf Eucken's ideas there are clearly set forth the main conclusions of one of the foremost philosophical thinkers of our time. Prof. Eucken is a profound student, an eminent writer, exercising great influence on religious thought; and occupies the chair of Philosophy in the university of Jena. In Mr. Boyce Gibson's exposition of Eucken's ideas and principles we have a spiritual idealism with practical application in human experience. Spiritual Life grows by its oppositions—between life and death, moral freedom and religious dependence, self-activity and world resistance, for example—and realises its full freedom; "the furthering of the world's work, and the progressive reconciliation of the oppositions of our human culture, is the very task through which our freedom grows to its full stature" (p. 164); and this freedom "gains its deepest significance through that perpetual act of self-surrender which expresses our dependence upon God." Eucken's philosophy "is in itself a religion, a religious interpretation of the meaning of human life" (pp. 165-6). It is described as "essentially a Christian philosophy of life; a re-statement and development in philosophic form of the religious teaching of Jesus" (166).

But those interested must consult the book. It is an able introduction to acquaintance with of Eucken's scheme of thought where he considers it contains much that stimulates to the noblest thinking and the sublimest doing. The ten chapters of the volume were first in the form of college lectures. Though Mr. Boyce Gibson is an ardent admirer of Prof. Eucken and feels deeply the importance and significance of his teaching, he is not blind to defects and does not shrink from criticism of Euchen's scheme of thought where he considers it to be lacking. No philosophical student, nor any thoughtful reader seeking for guidance could possibly read this book and not be fully compensated for his pains.

"Before the Great Pillage" refers here to time previous to the plundering of churches and robbery of parishes during the last six years of the reign of Edward VI., and not to the suppression of the monasteries. Dr. Jessop describes conditions which existed before the period 1547-1553 in his two first chapters. In the others which follow, various subjects are dealt with, including "The Parish Priest in England before the Reformation"; "'Robbing God'"; "The Cry of the Villages"; "The Baptism of Clovis"; and two papers on tortoises, entitled respectively "David and Jonathan," "Adam and Eve," and the volume concludes with "Cu, Cu!" and "Moles"—", Cu!" meaning of course "Cuckoo!"

These papers are very interesting and instructive. The author's literary facility and versatility are well exemplified. Dr. Jessop is a very highly appreciated contributor to periodical literature, and this collection of miscellanies has met with such evident favour that this is the third edition since their first publication in this form in 1901. The book is like a tasty dish not all of one flavour; for there is historial research, ecclesiastical investigation, Social Reform for Villages, delightfully chatty sketches on Tortoises and "Cu,Cu!" with an educational naturalist essay on the uses of moles that would have pleased Charles Darwin himself. Dr. Jessop cannot be any otherwise than interesting. He has a homely talkative yet cultured style, is very broad in his views and outlook on life. He is democratic and humanitarian in his sympathies whether theological or social, and of its kind there is no more charming book that can be recommended to our readers.

The "Ballads of a Cheechako" is a second volume by the author of "Songs of a Sourdough," which caused Mr. Robert Service to be named "The Canadian Kipling." They are not for people of the strictly prim and "proper" sort to read. The meat served in them is too strong for goody-goody readers. But it is meat. In spite of the fact that the ballads smack much of the coarse language of the far-away Rockies and the lone Yukon river, there is fine humanity in them; there are revelations of innate grandeur of human nature even in thieves and murderers; and Mr. Service teaches that men have to reap what they sow. There is morality and religion in these ballads for those who are not too pharisaical to see. The titles: "The Ballad of Pious Pete," "The Ballad of Blasphemous Bill," are indicative of the character of some of the contents. There are tragedy and pathos, much pluck, courage and heroism, and many touches of that nature that makes the whole world kin. Graphic descriptive glimpses of scenery of the high north-west are mingled in the poet's lines with strong pictures of rough men and women who have hearts within them and in whom the moral sense is never dead. As an

example of expression and style the following lines will serve:—

"I tried to refine that neighbour of mine, honest to God, I did.
I grieved for his fate, and early and late I watched over him like a kid.
I gave him excuse, I bore his abuse in every way that I could;
I swore to prevail; I camped on his trail; I plotted and planned for his good."

(Notices continued in next Number).

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

In its issue May 28th, "The Christian Life" published under the head of "Theodore Parker's Sayings" the following:—

Worship with no master but God, no creed but Truth, no service but Love.

God is not dead! the Bible is not his last word; he inspires men now as much as ever—even more so.

We read our lesson backward; make a God of our brother, who should be our model.

Talk not to me of endless hell, where men must suffer for suffering's sake, be damned for an eternity of woe. I tell you there is no such thing.

If the popular theology were true, then immortality would be the greatest curse which the Almighty could inflict upon mankind.

What passes for Christianity in our times is not reasonable; no man pretends it. It can only be defended by forbidding a reasonable man to open his mouth.

The above sayings were copied bodily from the Parker picture post card published by the Editor of "The Unitarian Monthly," which can be had at 4d. per dozen post free. In addition to the sayings each card has a bust portrait of Parker.

At a united Memorial Service of Nonconformists at Stalybridge in connection with the death of the late King, the Unitarian minister (Rev. Walter Short, B.A.), was selected to give the address; and at a similar united memorial service at Dukinfield the Rev. E. G. Evans, B.A., Unitarian, was chosen to give the address.

Mr. F. Clayton, a well-known Yorkshire Unitarian, has been presented with an illuminated address and silver tea service in the fiftieth year of his married life and in recognition of thirty-five years' service to Mill Hill Sunday School, by his Mill Hill fellow-workers and friends.

The Rev. J. Morgan Whiteman, disabled by an unfortunate cycling accident for nearly four months, has been welcomed back to duty at Chatham.

The Doncaster Congregational Minister, Rev. Percy Jones, who is described as an advanced Unitarian, is excluded from his chapel, along with his congregation, owing to his New Theology teachings.

The South Shields Unitarian Band of Hope has been awarded the prize shield of the local Band of Hope Union for the neatest and most orderly turn-out in the annual demonstration.

PULPIT CHANGES: Rev. J. H. Belcher, Farewell, Plymouth, May 18th; Rev. J. H. Smith has entered upon ministry at Cheltenham; Rev. W. F. Kennedy, welcomed, Barnard Castle, May 27th; Rev. Charles Thrift, resigned, Ballyhemlin, for work at Fazeley Street Mission, Birmingham; Rev. Frederick Allen, London, appointed to Free Christian Church, Newton Abbot, Devon; Rev. J. Horace Short, of the U.H.M. College, and the fourth of the Short brothers to enter the Unitarian ministry, is appointed to North Shore Church, Blackpool; Rev. Dr. Tudor Jones, late of Wellington, New Zealand, has accepted the ministry of Unity Church, Islington; Rev. Jesse Hipperson, of Bermondsey, has accepted invitation to Oldbury; Rev. A. C. Andreae, M.A., has resigned at Gee Cross owing to ill-health; Rev. C. Wesley Butler has been welcomed—June 18th—at Mottram.

DEATHS: Captain L. A. Compton, Southampton, interred May 18th; Miss Frances A. Hibbert, Southport, May 18th, 73; Mr. Richard Peyton, Edgbaston, Birmingham, May 23rd, 85; Miss Miranda Hill, London, May 31st, sister to Miss Octavia Hill; Mr. Henry Stanley, Liverpool, late of Manchester, May 25th, 73; Mr. Miles Gerrard, Bolton, June 5th, 66; Mr. John Steele, Horsham, June —, 84; Miss D. Taylor, of Shrewsbury, at Westcliffe-on-Sea, June 9th.

Unitarian Home Missionary College.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, *on Tuesday, June 28th*, commencing at 11-0 a.m. The VISITOR'S ADDRESS on "Creative Evolution," will be delivered by the Rev. S. H. MELLONE, M.A., D.Sc., of Edinburgh, at 5 o'clock.

On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL at 7-30, and will be conducted by the Rev. W. G. TARRANT, B.A., of Wandsworth. Music by members of the Longsight Free Christian Church Choir. Organist, Mr. OLIVER H. HEYS.

On the following day, Wednesday, a GARDEN PARTY will be held in the Grounds at Summerville, 3 30 to 8-0 p.m. Tickets, 1/- each, on application to Hon. Secs., Summerville, Victoria Park, Manchester.

The attendance of all friends of the College is earnestly invited.

For the Committee,

P. J. WINSER,
E. L. H. THOMAS, *Hon. Secs.*

MANCHESTER,
June 20th, 1910.

Unitarian
Home Missionary College.

President: Sir EDWIN DURNING-LAWRENCE, Bart.
Principal: Rev. ALEX. GORDON, M.A.

JUBILEE MEMORIAL FUND.

£20,000

For Purchase, Equipment, and Endowment of SUMMERVILLE, Victoria Park, Manchester, as Collegiate and Residential Premises.

It is earnestly desired to complete the Fund during the present year, and Donations are invited from all the friends of our Unitarian Free Churches.

CHARLES PEACH,
THOS. P. SPEDDING, } Hon. Secs.

JAMES R. BEARD, Treasurer,
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WHAT IS UNITARIANISM?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." —Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only."

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation of species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., "Dovestone," Denton Road, Gorton, Manchester; Young Days, 1d. Monthly—a magazine for children—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.